

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

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WHOLE NO. 89.

THE PHILANTHROPIST.

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POETRY.

Nobly Done!

A letter from an esteemed friend in Boston, informs us, that the names of 35,000 women of Massachusetts, remonstrating against the annexation of Texas to the Union, have been forwarded to Congress, and that about 10,000 more are obtained and ready to be forwarded at a proper time! Well done, women of Massachusetts! We hope you will also be heard in the Halls of Congress on the question of slavery in the District of Columbia and the Territories, the internal slave trade, and the admission of Florida.

We confidently trust that the voices of the same 35,000 women will be heard in the Legislature of Massachusetts next winter, urging their fathers and husbands and brothers to stand erect for the right, and protest against a Union with the felons of Texas, the continuance of slavery at the very capital of the nation, and the longer existence of the piratical traffic in slaves and the souls of men, between the States. We anticipate much good from the remonstrances of women to the intelligent Legislature of that State.—*Emanator*.

For the Philanthropist.

'Tis nobly done! with tireless zeal
Your meek petitions still to urge:
Ye shall be heard where hearts can feel—
As well resist the ocean's surge.
Ye shall be heard—your prayers shall rise,
A not unheeded sacrifice;
And hearts again to nature true,
Your gentle firmness shall subdue.

Patient, yet resolute, ye stand
Amid the thickest of the fight,
Unheeding slavery's stern demand—
Firm in the consciousness of right,
Despised of men approved of God,
Ye shall awhile his chastening rod—
'Truth, mercy, justice, your allies—
'Ye shall prevail tho' earth defies.

Let craven chivalry deride,
And craven placemen bow the knee—
Woman, unaided by power or pride,
Truth's fearless advocate shall be.
Your heart is with God's suffering poor—
With them ye all things can endure:
Calmly repose in heaven your trust;
Ye shall prevail, if God be just.

Perish 't' unworthy thought, that we,
Man's smile or frown should seek or fear!
Perish the unworthy thought, that he
Should mark the limits of our sphere!
Our charter is God's holy word,
And not frail man's approving nod—
Our means the gifts on all confer'd—
Our sphere, the Universe of God.

CINCINNATI, Oct. 6th, 1837.

M. L. B.

SPIRIT OF LIBERTY.

Chase's Argument—Right of Trial by Jury.

The editor of the Cincinnati Journal, agrees, we perceive, with the doctrine advocated by Mr. Chase in his argument. Reviewing this Argument lately in his paper, he quotes 2d section of the 4th Art. of the Constitution, following it by appropriate remarks.—*Ed. Phil.*

"The citizens of each state shall be entitled to all privileges and immunities of citizens in the several states."
"A person charged in any state with treason, felony or other crime, shall, on demand of the executive authority of the state from which he fled, be delivered up, to be removed to the state having jurisdiction of the crime."

"No person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

No one has ever imagined that any power of legislation is conferred on Congress by the first clause of this section, or by the second. Both enjoin duties on the states or confer privileges on individuals. The last is of precisely the same character, restraining the states from making laws which would discharge the fugitive from service, and making it incumbent on the state where the fugitive is found, to deliver him up to the person to whom the service is due. Congress might with the same propriety enact a law conferring the power on a magistrate to deliver up a criminal who had escaped into another state—may with much greater propriety, and with much more apparent conformity to the spirit and letter of the Constitution, for in this case it is only for the purpose of removing the offender to the court having jurisdiction of the offence charged. But in the case provided for, in the last clause and in the act of Congress upon the subject, no trial is contemplated in the state to which the fugitive is to be carried. Indeed he is to be delivered up to an irresponsible individual to take him where he will.

According to the provisions of this singular statute, an unknown individual appears among us, seizes upon the person of another, white or black, drags him before such a magistrate as the aggressor thinks will best answer his purpose, presents affidavits from no body knows whom, takes without notice to the person to be affected by them, or any opportunity of cross examination—the magistrate reads them, and gives to the claimant on the spot, or his agent, a certificate that he is entitled to the service or labor of the person thus seized upon, and the poor fellow from that moment becomes the property of him who thus holds in his hands a slip of paper from an inferior magistrate—a dip of writ of Habeas Corpus—which takes away the security of a trial by jury, when, not the property of the man, but the man himself is at stake—which makes null every guaranty and every guard which the Constitution and laws have thrown around personal rights.

It must be borne in mind that this provision of the Constitution applies to all men black or white where a claim of labor or service is set up as due from one to another. Why has it never been attempted to apply it to cases where service or labor is alleged to be due from one white man to another, to which the former is held, or pretended

to be held, by the law of some neighboring state? For the simple reason that no one would dare thus to seize upon a white man, and expect that either public sentiment or the judiciary or authorities of the state would tolerate it.—The white man finds a protection in the color of his skin, and white men are content to let such a law, so repugnant in all its features to the spirit and letter and genius of our institutions, live and be enforced, so long as in its practical application it reaches only those of a different color.

We see no argument which can overturn the course of reasoning of Mr. C., on this point, and the only thing which can be brought to bear against it is the fact that this act of Congress was passed at an early day, providing this mode for the recapture of such fugitives. But the law has never come under the review of the Federal Judiciary and its constitutionality, like that of other statutes, is yet an open question. Those who are conversant with the modes of legislative enactments with the fundamental laws of the land, know how often these fundamental laws are transgressed by legislative bodies acting frequently with haste and without due consideration.—Had the judicial department of the government settled the question we should be among the last to set up an individual opinion against it, or to attempt to unsettle it. So far is this from being the case that in several instances state judges have held the law as unconstitutional and null. The weight of judicial opinions is believed to be against the constitutionality of the statute.

In all cases individuals within the limits of a state, are entitled to the benefit of the Constitution and Laws of the state for the protection of their persons or property, and it is the duty of the state to make that protection available while they violate no law of the state or the nation. If persons violate the laws of the nation they are amenable to its judicial tribunals. If they have violated the laws of a sister state by the commission of "treason, felony, or other crime," and have fled to this, the executive of the state where they are found, upon the application of the executive of the state where the crime is charged to have been committed, and upon due proof of judicial proceedings having been commenced against them, will cause them to be sent back to the state which alone has jurisdiction of the offence. But in such a case the executive does nothing more than to give effect, in case of crimes, to the legal process issued for the arrest of the offender.

When we look at the nature of this act of Congress, the frail basis on which it rests, and the broad sweep which it makes, in its terms, over the most cherished rights of American citizens, it is certainly astonishing that it has so long been suffered to disgrace our statute books. And if we look for the cause of this apathy we shall find nothing in it to make us proud either of our color or of the name American, for we find no cause which has not its seat in narrow selfishness. The law, though it includes, is not applicable to white men, and therefore white men rest satisfied with its existence and operation.

But this apathy is not universal. Some of the states have made laws which restrain their magistrates, as they rightfully may, from enforcing so unreasonable a law, and which give to persons whose all is at stake upon this claim of service, the right of trial by jury.—The right of a full legal investigation of the claim that is set up against them. Why is it that Ohio and Indiana and Illinois have never done this? Is personal liberty in these states, where the ordinance of 1787 made their soil sacred to freedom and their very air the breath of liberty, less dear, less prized, less guarded than in other states? It must not—cannot be.

It is hard for freemen, who love the great principles of universal freedom, not only in their application to themselves, but in their broadest and most expansive influence, to be the instruments of restoring to hopeless bondage the poor being who has just escaped from his chains and begun to breathe the air of liberty. Yet hard as the bargain we have made it, and must faithfully observe it. But no more.—The pound of flesh may be cut, but mark it, no blood must be drawn—the Constitution and laws and vital spirit of our institutions are neither to be mangled nor to bleed, in the operation; nor are they to hide their heads when the steady tread of a MASTER is heard on our soil. The issue is liberty or slavery, and that issue is to be tried by freemen—the claimant and claimed must meet face to face, and witnesses must come upon the stand in open court, and the jury must be in the box, and the judges on the bench, and by the law and testimony must it be determined whether he belongs to himself and his God, or be the property of his fellow man.

We have written much more and quoted much less than we intended. We recommend to all who can, to furnish themselves with a copy of this argument. It is upon a subject on which none should be ignorant, and few will read it without becoming wiser.

Power of the Press.

Blockheads there are, gentlemen, who scoff at all this power, and who utter the silly ejaculation "I don't care for the press." But so far as my experience goes, I have ever found such men to be like all braggaris, the veriest cowards in the world, for show to them but a solitary type in anger—a mere musketeeer as it were—and yet mark the blazing range of our broad park of artillery—and even then, alarmed by the type of our power, they will sue and beg for mercy with all a coward's perversity! And yet, blessed be God, fellow-citizens, with all this power of the Press, the whole history of the modern world is on our side to establish the fact, that it has been used for the benefit of mankind—that where we have had the most power, there we have done the most good—that as they manacle us, they manacle the human race, and as they put out light, they put out the lights of liberty, of law, and of all that exalts or ennobles a land. Give the type-sticker freedom, and man is free. Corrupt, or buy, or oppress him, and the whole nation feels the shock. It is not so even now in modern Europe! The Press exists in St. Petersburg and Vienna; but what is it there but the mirror of the Emperor's will—the reflection of a Court—the mere impression of the airing the Duke took, or the smiles that Duchess 'most graciously' bestowed—with nothing to say of the rights and liberties of MAX—with every thing for the Court, but with nothing for the millions and millions whom that Court is governing! Give the Press more power as in France, and it does more for the human race. The printers and editors of Paris, and they almost alone, achieved the revolution of 1828, and established a constitution where there was before, in practice but a despotic monarchy. Liberate the Press from all unmeaning restrictions, as in England, and man becomes yet more important in the eyes of the monarch. Off with the stamp tax as in our country, and the Press becomes the real aristocracy of the land; and who suffers by it, or its power, if purchase, or corruption—as degrading as tyranny—does not fasten itself upon it! In what land is man more happy, with so many of his rights so well guarded, and his liberty so well protected from tyranny, anarchy and licentiousness? It is the very paradise of the laborer, this momentary depression of the times excepted. It is the very arena of energy and enterprise of multifarious forms and kinds.—*Brooks*.

Our Good Brother Payne.

The following is a letter, written by brother Payne in answer to an invitation to be present, and address the annual meeting of the "New York State Anti-Slavery Society." We insert it as a specimen of the zeal and talents of our young brother, and as a RAINBOW of promise to the rising generations of our people. God is doing wonders for us—raising up friends in every quar-

ter, and giving our brethren wisdom and grace to plead their own cause. We shall give in our next, brother Wright's Address on the occasion.—*Colored American*.

A COLORED CLERGYMAN OF TROY, NEW YORK.

Troy, (N. Y.) Sept. 19, 1837.
REV. AND DEAR SIR,—I received your epistle dated Sept. 11th, on the 14th, and was made happy with the spirit that it breathes, as well as with the information it contains. You say that the Executive Committee instructed you to "invite" me "to be present on that occasion," to assist you by a public address. I am deeply sensible of the great honor which such an invitation confers upon me, and feel truly humbled beneath it. You will please inform the Committee that they have my unfeigned thanks for this token of their high esteem. Assure them that nothing but an insurmountable obstacle prevents my compliance with their request—and that while I make this statement, I feel regret, bordering upon anguish.

Would to heaven it were otherwise!—and that I could appear in your midst to plead the cause of my afflicted people! I have reason to do it. I have been in their smoky huts on Southern plantations, where degradation and misery reign! I have seen the aged mother robbed of her children; marked the streams of sorrow which rolled down her furrowed cheeks; and heard the deep sigh of her broken heart, as she lifted her imploring eyes to Heaven for that succor which she could not obtain on earth!

I have seen the anguished husband and his weeping wife separated, never to see each other until they meet in the world of spirits! I have seen men and women—beings upon whose souls the impress of the Deity was stamped—born to inherit the heavens—destined to tune the harps of glory before the throne of the Eternal, bound in chains and driven to the Orleans market like so many beasts! Shall I proceed? O, sir!—Reverend brother, my heart is pained within me! My soul is sick! My hand trembles as I think upon the abominations of slavery which my eyes have beheld! Sir, I am opposed to slavery because it wars against earth and Heaven!

It wars against earth—it robs man of his inalienable rights—tramples his tenderest relations under feet—gives his social and conjugal comforts to the sighing winds, and envelops his deathless spirit in the black clouds of ignorance.

It wars against Heaven. With the audacity of Lucifer, he approaches the temples of the living God, driving men from its altars, binding and casting them into prison; it seals the book of life, and gages the ministers of Christ!

This sin is the legitimate operation of its code. A code which none but tyrants sanction—which militates against the Declaration of Independence, disgraces our country, and makes it the scorn of nations—the pity of angels—and the glory of fiends!

Heaven be praised for the existence of the American Anti-Slavery Society, (of which yours is a branch.) I consider it the mediator between a guilty nation and the indignant Ruler of the Universe. It has created a band of philanthropists, whose principles are not the offspring of fanciful dreams, mother of wise philosophers, not yet of pious and learned doctors of divinity.—No, sir, their principles are older than the foundations of the earth!—They were, when the morning stars sang together, and all the sons of God shouted for joy! Then, sir, when new-born earth hung verdant in the smiling heaven, did the great, impartial Jehovah give to his youngest, last-created son, Adam, those principles to be transmitted to his progeny, as their inalienable, eternal inheritance.

Apostles of holy freedom, onward, onward, onward!—for your success my tears shall fall—my sighs, my groans, my prayers ascend in the presence of Him who commanded you to plead the cause of the oppressed!

With profound respect, I am your's
In the cause of holy freedom,
DANIEL A. PAYNE.

THE SILENT PULPIT REDUCED.—Very painful reflections arise in our minds, when we hear of ministers, who profess to be abolitionists, and yet have never enlightened their own congregation respecting the claims and woes of the slave. We are sure that these brethren have not properly estimated their responsibilities. The pulpit must speak, or it will lose its power to speak. Hear the voice of Daniel Webster:

"If there be, within the extent of our knowledge and influence, any participation of this traffic in slaves, let us plunge ourselves upon the Rock of Plymouth, to extirpate and destroy it. It is not fit that the land of the pilgrims should bear the shame longer. Let that spot be purified, or let it be set aside from the Christian world; let it be put out of the circle of human sympathies and human regard; and let civilized man henceforth have no communion with it. I invoke those who fill the seats of justice, and all who minister at her altar, that they exercise the wholesome and necessary severity of the law. I invoke the ministers of our religion, that they proclaim its denunciation of those crimes, and add its solemn sanction to the authority of human laws. If the pulpit be silent, whenever or wherever there may be a sinner, bloody with this guilt, within the hearing of its voice, THE PULPIT IS FALSE TO ITS TRUST."

ANTI-SLAVERY INTELLIGENCE.

☞ We call the attention of those of our abolition friends, who are hesitating about the propriety of political action, to the following article. The abolitionists of Massachusetts are consistent and decided.

It would also seem from the article, that the Boston Controversy is in a fair way to terminate without a breach.—*Ed. Phil.*

Anti-Slavery Convention at Worcester.

The Massachusetts Anti-Slavery Society held a quarterly meeting at Worcester, on Wednesday, Sept. 27th. The President of the Society, Francis Jackson, Esq., in the chair. About 500 members were in attendance, a large proportion of them belonging to the "bone and muscle" of this ancient commonwealth, with a due representation of ministers, &c., of all the Christian sects. Having, quite unexpectedly, enjoyed the privilege of fraternal communion on the occasion, it will be expected that we give some little account of it to our readers.

It is known to all the world, by the assiduity of the anti-slavery press, if in no other way, than an unhappy collision had arisen in the abolition ranks of Massachusetts, from which many apprehended disaster to our cause. The first indication and evidence of the general spirit of Massachusetts abolitionism, was the adoption of a resolution, that all persons present, who held to immediate emancipation without expatriation, should be invited to deliberate and act with the Convention. This was evidence enough, that there was no party here. Not a man desired other credentials for the adjudication of whatever questions might come up. The feeling of all hearts was strong, that our questions should be debated and decided by abolitionists as such. Some may apprehend inconvenience or inequality from the present adoption of such a rule, in a Convention, which is understood to be a delegated body. Without pretending to decide that point, we only say, that its adoption in this instance, was a most noble expression of mutual confidence in the integrity and intelligence of abolitionists. And the result has not belied the promise.

The business committee consisted of Messrs. A. A. Phelps, E. G. Loring, J. G. Whittier, J. Leavitt, W. L. Garrison, J. H. Towne, G. Allen, G. Waters, J. E.

Brown, Effingham L. Capron, Bismet, Dr. Farnsworth, and A. St. Clair. The resolutions reported by this committee, and adopted, after full discussion by the meeting, will be found in another column, and will speak for themselves in proof that the tone and spirit of genuine abolitionism will not be suffered to run down in this ancient "cradle of liberty." The meeting was held at a place called the "Heart of the Commonwealth," and its doings may be received, every where, as the voice of the abolitionists of Massachusetts.

The resolution on political action awakened just fear enough in the timid to call forth the strength of the bold, and were passed without a dissenting voice. Deacon Gulliver, and Ellis G. Loring, Esq. of Boston, Rev. Messrs. Allen and St. Clair, of Worcester co., and others, made it clear to every mind, that abolitionists could not justify themselves in sacrificing the interests of the slave to any party interests whatever. That it was sacrificing the greater to the less to give up this object for any political question before the public, inasmuch as personal freedom is a greater interest than civil liberty or commercial advantage. That no question so deeply concerns this nation, as the question of the continuance or abolition of slavery. That therefore, abolitionists, believing they had found out the true way of abolishing slavery, were bound to push it, for the salvation of the country, whatever may be the effect on any other political questions or parties. That abolitionists had hitherto pursued a wise and dignified course, in abstaining from all connection with political parties, and had thus retained their influence with both. That we should keep from all possible entanglements with political parties, and that this system of interrogatories was the very way to keep clear. That while we keep aloof from political parties, both their friendship and their enmity will be in our favor. That now, both parties desired our favor, and it is come to be no disgraceful to countenance our measures or to own our principles.

The resolution respecting the duty of preachers to preach abolition, called forth a brief discussion, on a motion to amend, so as to give it the form of an earnest entreaty. Some instances of gross time-serving were mentioned. It was agreed, also, that a duty so plain as for a minister of Christ to open his mouth for the dumb, and one which had been so grievously neglected, ought not now to be the subject of cautious entreaty, but of direct affirmation, if not of severe rebuke. Some instances of apostolical boldness and self-denial were also related.—The amendment was rejected, by a vote, as we should judge, of at least 50 to 1.

The resolution respecting Texas was introduced by J. Browne, Esq., of Lynn, at the public meeting on Wednesday evening, and supported by an able speech of the mover, on the unconstitutional question. He was followed by Rev. Charles Fitch, Willard Phillips, Esq., Rev. A. A. Phelps, Rev. O. A. Brownson and Amasa Walker, Esq., of Boston; Rev. J. Leavitt, of New York, and William Lloyd Garrison. The whole discussion was animated and solemn, and the effect very powerful. We intend to give a sketch of the speeches in our next. The meeting was held in Brinley hall, which though of good size, was inconvenient from its location in the 3rd story. Not one of the large meeting-houses in Worcester could be obtained for this meeting, although we believe they are frequently afforded for the use of political and party meetings.

The subject of the Clerical Protest was introduced on Thursday morning, at the earnest instance of a friend of the protesters, who was heard at full length in regard to the grievances complained of. But little was said in reply, and the resolution, approving the doings of the Board of Managers, and exhorting the auxiliary societies and all parties to let the subject rest, was adopted with hardly a dissenting voice. Thus has a collision, which occasioned much exultation among our opponents, been quietly and judiciously disposed of, by the good sense and kind feelings of the people. The fears that some entertained for the ark of liberty may be allayed. The proceedings at Worcester, together with those at Utica, mentioned in another column, are evidence, that the principles of Abolitionism have a deep foundation in the hearts of the people, that it is not an affair of men or of leaders, but of truth and human welfare. The tree of liberty stands stronger for the rocking of the storm. We have lost not a man, and those who have been waiting in the expectation that the Anti-Slavery Society would come down to the plains of Ono, have got "no no" for their answer. Abolitionism is "one and indivisible." Thanks to the Lord, for all his mercies. His hand has been much more visible than any wisdom of man, in this happy result.—*Emanator*.

Adopted by the Massachusetts Anti-Slavery Society at its quarterly meeting in Worcester, September 27th, 1837.

1. Resolved, That the condition of our enslaved fellow-countrymen, and the prospects of our beloved country, loudly call upon every patriot, philanthropist and christian to forego minor questions of personal, party or denominational interest, and go with one consent for the speedy deliverance of the slave.

2. Resolved, That no abolitionist, of whatever political party, can consistently give his suffrages to any man as a candidate for any branch of the national or state legislature, whose principles on the subject of human rights are not understood to be clearly in agreement with those principles as stated in the Bill of Rights of this Commonwealth and in the Declaration of our National Independence.

3. Resolved, That the opinions on the following great questions respecting human rights should be definitely ascertained in such manner as may be deemed best, from all candidates for office in our state and national legislatures, viz:

(1) Right of petition, and freedom of speech and of the press.

(2) Whether Congress has the constitutional power to abolish slavery and the slave trade in the District of Columbia and the Territories.

(3) Whether Congress has the constitutional power to prohibit the slave trade between the states.

4. Resolved, That no preacher of the gospel can consistently consent, in deference to opposers of abolition, to withhold public prayer for the slave, the district declaration of his principles, or the full exhibition of what he believes to be the claims of the cause, and the duties of the people, in reference to the great evil of slavery.

5. Resolved, That as abolitionists, we have given in our adhesion to the principles of abolition, as embodied in the Declaration of Sentiments of the National Anti-Slavery Convention at Philadelphia, in Dec., 1833, and in the constitutions of the American and State Societies, and not to the opinions of any man or set of men, that our allegiance in this, as in other matters, is to principles and not to men, and that we therefore know no man or set of men as leaders in this enterprise.

6. Resolved, That in discussing the subject of slavery, while our language should ever be characterized by christian kindness and courtesy, we are bound to rebuke sin and sinners with unsparring boldness.

7. Resolved, That as abolitionists we are associated for one great object, the overthrow of Slavery; that this is not the cause of any particular party or sect, but one that is and should be common to all; that as such, it should be identified with and made responsible for none of the peculiar views, or other subjects, of any individuals, or any particular sect or party.

8. Resolved, That next to the righteousness of the cause, it is in the glory and the strength of anti-slavery, that it embraces among its friends, men of all political parties, and of all religious sects; that the abolition of slavery in

the United States requires the harmonious co-operation of the friends of human rights, without respect to personal feelings, local interests, political parties, or religious sects; and that, in the prosecution of their work, it would be impolitic, unjust and disastrous, to mingle the doctrines and the stripes of sect or party, with a cause having so much intrinsic power, and sustained by all the attributes of God.

9. Resolved, That the annexation of Texas to the United States, would be a flagrant act of natural injustice, towards Mexico, a fraud upon the free States of this Union, and a committal of this republic to the perpetuation of the system of slavery; and that there is no constitutional power to authorize such annexation.

10. Resolved, That we respond to the sentiment advanced by Thomas Jefferson, in his letter to Gov. Cole of Illinois, written in 1814, that "the work of emancipation is an enterprise for the young, who can follow it up, and bear it through to its consummation;" that we had with pleasure the example of the young men of New Hampshire, in coming forward and uniting their efforts and influence to advance our righteous cause; and that we recommend that example as worthy of imitation by the young men of Worcester county and of Massachusetts.

11. Resolved, That the Society approve of the proceedings of the Board of Managers, respecting the publication of the "Appeal of Clerical Abolitionists" and that we recommend to our auxiliary societies and all the parties concerned, now to let the matter rest."

"The above is the substance of the last resolution, but not the exact language. The proceedings of the Board of Managers referred to, are the following.—*Ed. Eman.*

Falsehood Exposed.

A friend informs us that a report is current down east to this effect: that the Misses Grimke, whose labors for the slave are awakening such a deep interest, are impossible, in pretending to be from South Carolina. The report is false, and was doubtless known to be so by him who started it. We do not know that a clergyman originated this base calumny, but we have our fears. These honored ladies are the daughters of the late Judge Grimke, of South Carolina, and sisters of that distinguished philanthropist, patriot and scholar, Thomas S. Grimke. They were born and educated in Charleston, and have lived there the greater part of their lives. They were both, formerly, slaveholders in their own right, until they came to be so by emancipating their slaves. Some years since, they removed to Philadelphia, mainly, we believe, for the sake of enjoying religious privileges more agreeable to their wishes. Sometime after the American Anti-Slavery Society was formed, they became converts to its principles, when their intimate knowledge of the abominations of slavery, combining itself with the benevolence of their hearts, their devoted piety, and their Faith in God, awakened an irrepressible desire to do all in their power to advance the holy cause of abolition.—They also felt, that by the sudden death of their noble brother, the slave had lost an ally who never feared truth and never flinched from duty; and the burden fell upon them, to supply, as far as possible, his lack of service.—The Executive Committee of the American Anti-Slavery Society invited them to go out, under their direction, and compensation, and visit the principal places in the free states, for the purpose of communicating to the ladies such knowledge respecting slavery as their long acquaintance with the system might furnish; in the same manner as Mrs. Graves, Mrs. Judson, and other female missionaries have been employed in communicating the horrors of heathenism. After full consideration, however, the Misses G. concluded not to go in the employ of the society, but to act at their own charges and on their own judgment. And now we say that the connections, character, intelligence, refinement, benevolence, and heavenly piety of these sisters, their delicacy, prayerfulness, and deep reverence for the scriptures, with the solemn importance of their errand, ought to have shielded them from the indignities to which political profligacy and clerical bigotry have subjected them; while we cannot doubt that their faithful and self-denying labors are rejoiced in by many a slave, and approved in the sight of Heaven.—*Emanator*.

ALEXANDER CAMPBELL OF BETHANY.—We have just heard, from a gentleman residing in Ohio, that Mr. Campbell, on a recent occasion, at Warren, the County seat of Trumbull County, Ohio, advocated in a discourse, of from two to three hours in length, the principles of immediate, unconditional emancipation. We rejoice at this—believing, that this gentleman has the head clearly to perceive, the heart warmly to feel, and the eloquence and influence nobly and powerfully to recommend them, and impress them on others. Mr. C. possesses great influence, and we are cheered at seeing him prepared to exert it, where it is most needed.

Mr. Campbell's residence is in the State of Virginia, a State which lies under the singular disgrace of having an express statute which makes it a high misdemeanor for any man to assert or maintain by words or writing, "that the owners of slaves have no property in the same, or advocate or advise the abolition of slavery," punishable by a fine of \$2000, and three years imprisonment. Mr. Campbell, we believe, has never yet abstained through thoughtlessness, from preaching or publishing whatever he thought right. We shall probably soon learn whether he publishes the same gospel in Brooke County, Va. that he does in Trumbull County Ohio. That the effect will be glorious, we have no doubt. Virginia has long been preparing to receive anti-slavery doctrines, and waiting for her own ministers to teach the plain will of God on the subject of slavery. It will be a high honor to Mr. Campbell, to thrust the first sickle into this unregarded field.—*Emanator*.

READ THIS!—Rev. Orange Scott, in a letter addressed to the editor of Zion's Watchman, gives the following specimen of colonization republicanism. In 1776, Gov. Pinny would have been a Tory. What is he now!

I preached twice during the Conference, addressed the congregation at the missionary meeting, and lectured once on slavery, an hour and a half, to a full and very attentive audience. The Rev. Mr. Pinny, late Governor of Liberia, was present at the lecture. I had an interview with him of several hours, a day or two previous. In that interview he denied, in toto, the doctrine of natural rights. He stated there was no such thing as natural rights, that we are not born free and equal, that there would be no moral injustice in my holding him or him as property, providing the treatment was kind—that the population of Great Britain was twenty-six millions, twenty millions of whom were worse off than the slaves of the South—that every Southern slave might redeem himself within ten years from the time he is twenty-one years of age—that the bringing the Africans to this country and enslaving them, was a blessing to them, &c. &c.

The Rev. Mr. Root, of Dover (N. H.) having delivered an abolition lecture at Newport, (N. H.) last week, to the great displeasure of the anti-slavery of speech party, some of the mobocrats during the night, sawed up and split his wagon, body, wheels, shafts and all, into kindling stuff.

BURNING MEN IN ARKANSAS.—The Arkansas Gazette, of a recent date, says:

"The slave William, who murdered his master some weeks since, (Huskey,) and several negroes, was taken by a party a few days since, from the sheriff at Hot Spring, and burnt alive! yes, tied up to the limb of a tree, a fire built under him, and consumed in slow and lingering torture!"

COMMUNICATIONS.

From the Notes of a Kentucky Traveller.
Slave-holding Justice

September 20th, 1837.

Having tarried at an Inn midway between Danville and Lexington on account of the inclemency of the weather, and for the purpose of recruiting both self and horse, I inquired of the landlord the news. He replied "nothing of great moment, but that a trial then pending in Lexington excited great interest in the City. The circumstances of which were as follows:—The slave of a farmer living near Georgetown had suddenly died—a Coroner's inquest was called and upon examination found the body dreadfully lacerated. It was decided that the death was caused by beating. The master himself when accused of it confessed that he had whipped him more than he intended. It was the sentiment of the community generally that the accused was guilty, and report said that this was the third instance of similar cruelty of this master attended with the same fatal results.

On reaching Lexington the preceding statements were confirmed with the addition that the sufferer was infirm and advanced in years, and that it was supposed from the marks left he must have received 700 strokes with the paddle. After the examination of witnesses, the principal medical gentlemen of Lexington, in the hands of some of whom the body had undergone a post mortem examination, were summoned to deliver their opinions. They decided to a man that the whipping was either the cause of the death or had hastened it. But the friends of the defendant found a Professor of a distant Institution. He, upon having the evidence stated to him, thought differently from the Faculty of the rival school. This difference of opinion led to disputation, and to the introduction of many theories, and physical abstractions. This admitted of the "rational doubt" the law provides for, and the accused was accordingly acquitted by a bewildered jury.

How deficient and entirely ineffective are the codes of the Slave States. If all the slaves upon the plantation had witnessed this cruelty, they would not have been permitted to open their mouths before the Court. Although the sufferings of the slave have been numerous and severe, often even to the death, yet I believe there is not an instance on record of a master suffering capitally.

Negro, not a Man.

September, 29th, 1837.

When I delayed at the tavern, my fellow-travellers passed on. At the next town I was told, that they had set off only a few minutes before. One of the gentlemen I knew to be travelling the same road with myself. Another who took a different route I supposed had gone with him.

Having ridden about a mile I inquired of a man standing upon the way-side, if he had seen two men pass by. He replied positively No. Knowing that one must have passed, I particularised by asking him if he had seen a man wearing spectacles go by. O! yes, only a few minutes since, with a negro along with him.

Quere:—What kind of animal does the Kentuckian think a negro to be!

[The simple circumstance speaks volumes. The "man" had seen a negro and a man go by, but not two men.—Ed. PHIL.]

Sabbath-day Privileges.

October 1st, 1837.

In the evening I determined to go to the house of a friend who lived upon the turnpike a short distance from the city. I was soon overtaken by three decent looking colored men. They informed me that a large Conference of their brethren had been held in Lexington—that they had been in attendance, and were then returning to their families. Just as this conversation was completed my attention was arrested by two or three men, who, having seized the bridles of the horses of the colored men, with cowlkin in hand, demanded their passes. The colored men begged for time to explain, which they were scarcely willing to allow. When they told them on what business they had been, where they lived—that they were free men, and exhibited their licenses, the Sunday floggers, after heaping upon them curses, and abusing them as church members, permitted them to pass.

While this scene was going on, I observed a white and black man advancing towards a recess in the fence. When the colored man had finished stripping himself, the white plied the whip with no sparing hand. After I had gone on, and the sound of the strokes had died away upon my ear, he, whose back had suffered, came up, in great hurry. He said that he was going home to let them know that he had been whipped without cause or offence—that his mistress (whom I knew) had given him a pass a short time previous, which was still good. He passed on with the lament, "poor negro has hard times in this world."

Here is an instance of an American, who had every thing the law of his country required of him, arrested on the highway, and publicly flogged on the Sabbath, by a set of lawless marauders.

[We can vouch for the veracity of our Correspondent.—Ed. PHIL.]

Colonization.

GRANVILLE, August 21, 1837.

Dear Sir,—It may not be interesting to the readers of the *Philanthropist*, to know what the Colonizationists here, are doing for the colored sufferers of our beloved country. The Granville Col. Soc. convened, according to public notice, at 2 o'clock P. M., in the Congregational church in this place. Meeting opened with prayer by the Rev. M. Bronson, pastor of the Episcopal church in this place. The objects of the meeting were then made known to the assembly, (being rather sparse,) by a preamble and resolutions, read by Dr. W. S. Richards of Granville. The meeting was then addressed by Dr. Thrall of Utica, Ohio. This gentleman is considerably known in this region; chiefly, however, as an instigator of mobs. Says one of our most respectable citizens, when asked to hear him speak on the occasion, "The last time I saw that gentleman in our town, he came with a company of the rabble who composed our disgraceful mob, at the O. A. S. Convention in 1836, and he was among them during that day." After stating a few things relative to the ingredients of the Society, its nature and necessities, he says, "Colonization commenced in Asia. The Lord said be fruitful, multiply and replenish the earth."

Again, lauding to the skies the benevolence of the society, he says, "Slavery once existed in Western Europe; and it was possible for them (the European masters) to abolish it, and to make good citizens of the slave, because they were of the same color with their masters; but our slavery embraces a race of beings degraded, and but a link above the brute, in intellect and capacity for improvement."

Here we see an exhibition of his glowing charity and benevolence. Because our slaves are of a different complexion from their cruel oppressors, they must either be banished to a foreign land, remain perpetual slaves, or become of the same complexion of their masters.

Again, he says, "Europe is guilty, at the bar of justice, for our slavery; and now we have to bear their reproach. They have crowded it upon us, and now reproach us for their crime."

Again, "New England has been well named; the name is almost prophetic. She has ever been in collision with the South. In this, she has taken the track of her mother, Old England, traitor to the commonwealth. New England has, from first to last, opposed all sure and successful measures in the South for benefiting the blacks."

I saw, by the countenances of most of the audience, that this assertion was too false, and impudent, to be well received by these descendants of the pilgrim fathers. If slavery is an institution calculated to benefit the colored race, the assertion is true; for those States have been among the most stern opposers of this cruel system.

After Dr. Thrall's address, during the singing of a hymn, which would have been very appropriate to an anti-slavery meeting, many hearts felt for the condition of the groaning slave, for many abolitionists were there.

The Rev. Mr. Bronson then addressed the meeting. After sounding loudly upon the string of benevolence, he says, "this society proposes to take from our country, a people which can never be happy here, and will forever prevent us from being happy while among us."

I suppose Mr. Bronson spoke the feelings of his own heart. For hatred is its own tormentor. But why cannot the colored people be happy here! Not on account of the sterility of the soil, or climate. But because they are black, and therefore hated.

Did Mr. B. get this doctrine from the Bible? Does the Bible teach us to hate our brother, because he differs from us in complexion? Is this principle taught in the conduct of the same species of the animal creation? Let these questions be answered, in view of that command, "love thy neighbor as thyself."

The meeting then closed with prayer by the Rev. H. Little, in whose prayer there was a clear exhibition of compassion for the groaning slave.

L. F.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI, OCTOBER 24, 1837.

A Dream.

I dreamed that I had been transported by some means into a central kingdom of Africa. I was on a highway, proceeding towards one of its great cities. Carriage after carriage rolled by me, in which were black men and women, richly attired, with white persons in mean garments, for drivers. My surprise at what I saw, somewhat abated, on learning that I was in the midst of a slave kingdom, where negroes were the masters, and white men who had been stolen from America were the slaves.

Passing along, I beheld by the road-side, white men and women, hundreds of them in gangs working in the fields. A massy negro was flourishing a long whip near them, and would occasionally show how dexterously he could use it, by applying it to the naked, sun-burnt, well-striped back of some loitering laborer. At a little distance were a few miserable looking hovels, almost buried in filth, and afar off in solitary grandeur rose a stately mansion, which I took for the residence of the master.

On my way I found that my white skin rather invited insult than secured me from it. The most poorly clad of the natives eyed me with looks of disgust, while the wealthier sort, scarcely deigning a single glance, rudely jostled me from the path.

It was not long before I met a gang of dirty, weary-looking slaves, chained together, and driven by a hard-featured fellow, who ever and anon shouted to them to quicken their pace. Their white skin appeared very dingy, their countenances were stupid and sullen, their bodies bent as with toil, and some of the younger of them and of the females, seemed hardly able to drag along their swollen limbs. Their tattered garments hardly concealed their scarred backs.

Soon after this, a little way from the road I saw marks of a recent fire, and on looking about, stumbled over the charred skeleton of a man. My spirits were frozen with horror. From the conversation of some passers-by, I gathered that a white slave had been burned here some weeks since. His crime was the murder of his master's wife, to which he had been driven, to avenge the violation of his own wife, by his negro master.

Just as I entered the city, I discovered a crowd of negroes standing around a platform, examining the limbs and proportions of a white woman, exposed for sale. A great many coarse jests were passed on her, and a crier was bidding her off, as a first-rate, healthy creature, fit for any kind of employment. He held carelessly in his hand a little infant about eight months old, whom he wished to sell with the mother: but if the buyer did not wish to purchase it, the mother would be sold alone. Aside from the stand, stood a pale, wretched-looking man, hand-cuffed, and head bowed down. He was the husband and father, and had just been sold to a planter, who resided five hundred miles from the place.

Passing away from this slave-auction, I rambled some distance in the suburbs of the city, where I was startled by a sight that made my knees shake under me. It was a negro man suspended by the neck from the branch of a tall tree. He was dead, and his ghastly features and contorted limbs, as he swung to and fro, made me quicken my pace as I left the spot.

From a free white man into whose house I entered, I learned that this negro, having expressed his commiseration at the condition of the slaves, and avowed his opposition to the system of slavery, fell under suspicion among his neighbors, by whom he was seized, and without any of the forms of justice, hung on that tree.

My friend informed me that there were nearly three millions of white slaves in this kingdom—that the negro masters were somewhat more numerous—that slaveholders had determined to hear nothing said against slavery—and that laws had been enacted, making it a penal offence for any person to write or publish anything reprobatory of the system.

He very cautiously handed me one of their newspapers, in which were notices of public sales, where hundreds of whites, men, women and children were to be sold with sheep and horses. He pointed out to me a law, which had just been re-published, forbidding masters to teach their slaves, and making it a penal offence for any person to give to a slave, any book, pamphlet or paper.

What iniquity! What unspeakable cruelty! I cried. Ah! these negroes do not think us men, said my friend. Just look under the religious head; read these paragraphs, and be astonished at the hardness of our oppressors in venturing to prate about the blessings of freedom, education and equal rights!

"The beneficial operation of African Institutions upon Christianity."

"Could we minutely examine the various political systems, that have an existence, we would not discover one more admirably adapted to secure the rights and advance the interests of mankind, than the African Institution. If ever philanthropy were united with patriotism—if ever an universal benevolence were mingled with sectional partialities, they were associated together, in the

generous bosoms of the fathers of this nation. Had they labored to devise some scheme, for the intellectual and moral improvement of their kindred and their race, they could have framed none, better calculated to effect this object, than that which they established. Their characters would not have permitted them to form a different plan. Tyranny had not sown its baleful seed in their hearts. They had not been instructed in that school, which teaches the "divine right of rulers, to rob their subjects of the dearest earthly privileges. They were men, that had acquired sound views of freedom—men, that respected the happiness of their species, and were ready to make any sacrifice for its accomplishment, and hence, they adopted the excellent constitution, under which, we are so fortunate as to live."

"Resting upon the safe principle of mutual rights, our institutions make their appeal to every man, in the community. No one, can become so elevated—and no one so depressed, as not to be interested in them. If the sun of liberty, in other countries, gild only the palaces of the mighty, in this land it shines, with the same liberality, upon the cottage, that it does upon the elegant mansion. No immunities are here given—no distinctions, the fruits of aristocracy, recognized. Connected so intimately with the people, can our republic be otherwise than favorable to every thing, that tends to exalt and bless them. Its very nature makes it the friend of virtue, and the uncompromising foe of vice."

"It encourages peace, and suppresses that feverish discontent, which the monarch finds it so hard to allay. It diffuses the light of education throughout its dominions—befriends the ignorant of all classes, and holds out to them the strongest inducements to mental culture. Can such a civil constitution, that prevents injustice, rewards virtue, supports education, and bestows happiness—a constitution that regulates liberty by law, and at the same time suffers every individual to think and act for himself—can such a constitution fail to be a decided advantage?"

"The profession of perfect freedom, under our civil economy, is beneficial to Christianity."

"We are, in the broadest sense of the word, a free people, and hence, Christianity finds that among us, which is congenial with its own liberal principles. We enjoy freedom of thought. While our fellow-men in other regions, is deprived of this right and compelled to embrace opinions or suffer, the African thinks for himself and fears not these tyrants, that unblushingly forge chains for the mind, with whose liberty, God, Sovereign as he is, has not interfered. There is no power here to treat his conscience as if it were its property. Our principles are the principles of nature—they leave us where God left us—viz.—free."

"Our press is also unfettered. This mighty agent, that has contributed so much to the extension of science, and enlarged the empire of civilization, may here be brought to bear, with all its power, upon the interests of religion."

Shocked by the hardness of professions, so fearfully and utterly contradicted by facts, I awoke,—awoke to tell my readers that what I dreamed of reading in an African paper, I really read a few days ago, in the Methodist Protestant, a paper published by white men in a slave state, in the neighborhood of nearly three millions of negro slaves;—only substituting American for African.

LOVERS OF DARKNESS.—Among the few who voted against Mr. Adams' motion for requesting information from the Executive, concerning the Texas correspondence, we find three from Ohio—Chaney, DUNCAN, and Shepler. Do these men love darkness rather than light!

CONGRESSIONAL DOCUMENTS.—The Hon. D. Russell, William Patterson, A. Duncan and Chas. Taylor, will accept our thanks for the Congressional documents, which they have sent us.

The Anti-Slaveryist

A paper with this title in huge, heavy letters, edited by Robert D. Powell, reached us to-day for the first time. We looked it all over very carefully, beginning with the first column of the first page, and ending with the last column on the last page, but not a single line did we find, for or against abolition. Perhaps our friend meant well when he began, but did not count the cost; or perhaps, he is an anti-abolitionist in the abstract. "THE UNION is it must and shall be preserved"—this the motto of Mr. Powell. What is the matter? Is he getting sick of his motto, or does he think his shoulders are no longer needed to sustain the tottering Union! Let us hope, however, that the Union will be preserved, in spite of the flagging zeal of our patriotic friend.

A Caution.

There are two Medical Colleges in this city. We have been told that persons interested in one of them, are endeavoring to injure the interests of the other, by representing it, as favorable to abolitionism. Now we presume that neither of the two Boards of Trustees which control these institutions, can lay any claim to the honor of understanding or loving the principles of abolition. Nevertheless, if either College wish to have it understood, that it has a peculiar fondness for slave-holding students and slave-holding institutions, we shall most cheerfully proclaim the fact in the *Philanthropist*. If a Medical Institution wish to become identified with slave-holding interests, the sooner the young men of Ohio, Indiana, Illinois, and Western Pennsylvania know it, the better; for, if not all abolitionists, we presume they all have too much sense and spirit, to countenance any institution, which prefers the slave-labor system of the South, to that glorious free labor system, which is one of the pillars of the prosperity of the free States.

Indiana Awake.

PUBLIC MEETING.—At a meeting held at the Court-House in Liberty, Union county, Indiana, in pursuance of public notice, on Saturday, the 19th day of Aug. 1837, WALTER BROWN was called to the chair, and ELIAS JARRELL was appointed Secretary; and on motion of James Perry, Esq. the following resolutions were adopted, to wit:—

Resolved, That we deem it inexpedient and ruinous to the best interests of the United States of America, to admit the Province of Texas into this Government; and that all lawful means should be made use of to prevent its annexation.

Resolved, That a committee of three persons in each township in Union county, be appointed for the purpose of circulating memorials to Congress, soliciting them to oppose the admission of Texas into the American Union; and to ask Congress to establish the National Bank, and pass laws protecting American Industry.

On motion of William Beard, it was Resolved, That the Committee make report at the next meeting of the citizens for the purpose aforesaid.

On motion, The meeting adjourned until Saturday the 2d of Sept. next, at 1 o'clock, P. M.

WALTER BROWN, Chairman.

ELIAS JARRELL, Secretary.

We are informed by our correspondent, who forwards us an account of this meeting, that 460 of the most respectable residents in the county, have already signed their names to petitions.—Ed. PHIL.

"The Nuisances."

"It is computed that there are 25,000 people of color in Philadelphia. The real estate owned by them on which they pay taxes is eight hundred and fifty thousand dollars—that they have 15 churches, and thirty-four clergymen of different sects—twenty-one schools—seventy-five teachers—sixty-four benevolent societies for the relief of members in sickness, &c.—for temperance societies, &c."

These people in Philadelphia not only support their own poor, but the taxes they pay go to support a great many of the white paupers.

In Cincinnati, colored people not only have to educate themselves, but also have to contribute to the education of white children. See our article last week. O the "nuisances!"—Ed. PHIL.

The Beginning of the End.

"The coming session of Congress will be the most important that ever has taken place under the present Constitution. The TEXAS QUESTION is then to be brought up, and with it the ABOLITION. Either of them is enough to shake our Union to its foundation. What, then, have we not to apprehend from both! There have been hundreds of petitions against the admission of Texas presented this session. It could not have been done to such an extent, without a secret concert of action.—We shall be greatly mistaken in our opinion, if the South and Southwestern States, do not unite in favor of the admission, and as an offset the abolition question will be brought forward by the Middle and Eastern States; then will come the tug of war, and should the Union be able to stand the shock, it will have little to fear for many years."

The foregoing is from the Cincinnati Evening Post. "A secret concert of action!"—How ridiculous! Politicians apt to burrow themselves, are always suspecting other people of burrowing. There has been "concert of action," not secret, but open as day. The friends of universal liberty love light too much to work in darkness. They would not be secret if they could. They want their deeds to be made manifest: they invite the attention of the world.

In what a light this editor appears. He believes that the December session of Congress will be the most important one that has ever taken place under the present Constitution, because the Texas and abolition questions, either enough to shake the Union to its foundation, are then to be brought up for decision. If this be so, what plea can he offer for not informing himself on these great questions, for not informing his readers, for not endeavoring, with a noble devotion to his country, to give such a tone to public sentiment that it may settle these vastly important matters in the safest and best way! Is it the business of our editor to do no more than talk about railroads and canals, furnish his readers with the most particular account of the most recent shipwreck, extol the feats of the Circus, or exult in the results of an election! Would to Heaven we had editors, worthy of the American people!

The Point Settled.

"The Texas question is not a debatable question,"—"you had better wait until Texas seeks to be admitted,"—"a higher destiny is reserved for Texas than annexation to the United States,"—these are the lullaby-songs that have been sung to soothe the awakening fears of the American people. We trust we have heard the last of them. We now know that Texas has sought admission into our Union, and we know that Southern politicians are determined to debate the question in all its length and breadth. Look at the following from the Baltimore American.

"THE TEXAS QUESTION.—We learn, from good authority, that at the regular session of Congress, Mr. Calhoun will bring forward a distinct proposition for the annexation of Texas to the United States, and that his views on this subject will be made to assume such a form as to involve the union of the States in a decision of the question. It is very evident from the debates on incidental subjects, that this question will engross a great portion of the time of next session, and that the debate on it will be deeply exciting. In the House on Tuesday, ten thousand copies of the documents lately communicated to Congress by the President, relating to the negotiation with Mexico concerning the cession of Texas, were ordered to be printed.

"On the motion to print, a debate arose, in the course of which it was intimated by Mr. Howard, of Md., that the proposed publication was intended as a virtual appeal to the people of the United States from the decision of the President."

Look at this too.

IN SENATE.—Saturday, Sept. 30.

"MR. BUCHANAN presented several petitions from Pennsylvania, remonstrating against the impression going abroad, in consequence of the silence of the Southern Senators, that they intended to permit this question to go by default. He had several petitions in his possession, which he refrained from offering, because there was an understanding that nothing but the special business of the session was to be attended to. He wished it now to be generally understood that the southern representatives intended to disallow the prayers of these petitioners; and he pledged himself that whenever parliamentary forms would permit, he would introduce a proposition which would have the effect of not only bringing Congress to a decision, but would test in the strongest manner, the public opinion on this subject."

At the Yearly Meeting of Friends at Mount Pleasant, "a memorial of Congress, remonstrating against the annexation of Texas to the territory of the United States, was agreed to, and directed to be laid before that body."

The South Resolved.

Read the following from the Washington Reformer:—"We express the confident opinion that Texas will be annexed. The only plausible objection will probably be, that Mexico has not recognized its independence—and to admit it, under such circumstances, would wear the appearance of a breach of national faith. But this objection is only plausible, and has no soundness in it. Our Government, acting on long established precedents, has acknowledged its independence; and therefore must treat with it as with any other independent power. Any qualifications, limitations, conditions or restrictions, as to this, would be a virtual acknowledgment that the act of recognition was, in itself, wrong, and that the Government had violated every obligation in passing it. Can the Government of the United States place itself in such a position? Surely not.

As to the condition in respect to slavery, it is folly in the extreme to talk about it. The South never can, and never will, admit the right of one section to prescribe such conditions to the other. It would be a base surrender of its inalienable constitutional rights—a betrayal of the honor and interests of its posterity to do so. It cannot be—and it will not be."

What say the freemen of the free States to such dictation! Are they willing to have masters!—Ed. PHIL.

Good Conduct in a Slaveholder.

We take pleasure in re-publishing the following from the Cleveland Observer. Such instances encourage us to persevere in our labors, because they show a conscience in the South that may yet be awakened:

"A gentleman residing in Onondaga county, N. Y. received a letter some time last winter, from a slaveholder at the South, making statements, and inquiries to the following effect:—

"A slave whom he had purchased, and had for some time retained in his possession, had repeatedly declared himself freeborn; but in early childhood seduced to the South, and sold as a slave. So confidently, and pertinaciously did he urge this plea, that the master wrote the letter above alluded to; addressed to a gentleman mentioned by the slave, as one of his native townsmen. Although many years had intervened, the slave, and his family were recollected, and his right to freedom was capable of perfect demonstration. At the time these circumstances were related to us, by a gentleman, who himself recollected the individual in question; steps were being taken to furnish the proof of his free parentage, and thus restore him to his birthright."

Strange infatuation! This poor gentleman may hold in his possession the son of some poor African father, stolen from his native country, and yet assert his perfect right to such possession, because he bought him of a man who had bought the stolen father from the kidnapper! When

will men learn that the sanctions of law cannot sanctify crime!—Ed. PHIL.

Horrible Amalgamation.

At a temperance meeting recently held in the village of P., in the State of Vermont, a lawyer, at the close, got up and said, he had been called from the society, and assigned as his first and principal reason for so doing, that he had ascertained that the temperance people were almost to a man abolitionists.

The foregoing is similar to something we heard the other day. An individual was called upon to co-operate with those who are endeavoring to suppress coffee-houses in our city. "No," said he, "I will have nothing to do with it: it is all a scheme of the abolitionists." It is amusing to observe, how our adversaries will identify every good thing with abolitionism.

Look here.

WASTE OF LABOR.—We have just received petitions to which are annexed the names of 154 females all in one hand writing. Such petitions cannot be sent to Congress. Those who have circulated petitions and obtained names in this manner have spent their strength for nought. The work must be done over again, if it is to have any effect upon Congress.—Liberator.

This should be remembered.—Ed. PHIL.

A Timely Disclaimer.

The Old School party of the Presbyterian Church in the slaveholding States, do not seem to think the identification of Old Schoolism with slavery, at all honorable to the former. We very gladly publish the following preamble and resolutions, adopted at the last session of the West Lexington Presbytery, September 27, 1837.

"Whereas, great efforts have been made by certain religious presses known to be connected with and the supporters of what is commonly called and known as the New School party in the Presbyterian Church in these United States, to identify the doctrines of what is usually termed the Old School party in the said Church with the doctrines of slavery, and have represented said Old School party as the firm supporters of perpetual negro slavery as it now exists in the United States, as a system, forever. Therefore,

Resolved, 1. That all such representations are absolutely false and slanderous.
2. That in the deliberate apprehensions of this Presbytery, it is solemnly feared, that all such allegations, if not known by those who made them to be wholly false and unfounded in truth, were at least published and propagated for the truly unworthy purpose of enlisting the sympathies of abolitionists and northern men in favor of New Schoolism, and of impairing the religious influence of said Old School party in the Presbyterian Church."

"We wish the language of the foregoing would warrant us in believing, that this Presbytery has no greater affection for slavery now, than it has for 'perpetual negro slavery,' as a system forever."—Ed. PHIL.

Parallel of the Sexes.

"The North American says, there is an admirable partition of qualities between the sexes, which the author of being has distributed to each, with a wisdom that challenges our unbounded admiration."

Among other things it says:—

Man talks to convince—Woman to persuade and please.

Man has a rugged heart—Woman a soft and tender one.

Man prevents misery—Woman relieves it.

Man has science—Woman taste.

Man has judgment—Woman sensibility.

Man is a being of justice—Woman an angel of mercy.

Now, this is all flat. It is difficult to say who is the more injured by such contrasts, the man or the woman. Ought woman to wish to persuade, without convincing! Should man talk to convince without persuading and pleasing? "Woman has a soft and tender heart?" so has man when rightly trained. "Man prevents misery?" not often than the woman. "Woman relieves misery?" not often than the man ought to do. "Man has science?" so has woman, when taught as she ought to be taught. "Woman has taste?" not one particle more than man. "Man has judgment?" is woman therefore a fool! "Woman has sensibility?" would you have the man a brute! "Man is a being of justice?" not so often as woman. "Woman is an angel of mercy?" would that the same were true of man!—Ed. PHIL.

The Frog and the Ox.

General Memucan Hunt, Representative of the 50 or 100,000 people, living in Texas, thus concludes his letter, to Mr. Forsyth, Secretary of State.

"The undersigned, Minister Plenipotentiary and Envoy Extraordinary of the Republic of Texas, apologizes to the honorable the Secretary of State of the United States, for the great length of this note, and begs to tender to the honorable the Secretary of State, renewed assurances of his most distinguished consideration."

John Forsyth, Representative of fifteen million of freemen, thus concludes his letter.

"The undersigned, avails himself of this occasion to offer General Hunt renewed assurances of his most distinguished consideration.

JOHN FORSYTH."

A FACT WORTH RECORDING BY ITSELF.

General Hunt in his second letter to Mr. Forsyth, makes a statement which shows, with what earnestness and perseverance the acquisition of Texas, has been sought in this country.

"The venerable ex-President General Jackson was so strongly impressed with a belief, at one time during his administration, that the negotiation then pending for the acquisition of Texas would be brought to a speedy and favorable issue, that he tendered the office of Governor of the Territory of Texas to the late Governor H. G. Burton, of North Carolina, to be entered upon as soon as the free press of cession should be completed. See a publication on the subject of Governor Burton's appointment. The same principles, it appears to the undersigned, were involved in the negotiation for the acquisition of Texas from Mexico, previously to the recognition of the independence of the latter by Spain, which are now presented by the question of the annexation of Texas to the United States previously to the recognition of her independence by Mexico; and had his Excellency the President of the United States entertained any inclination to negotiate a treaty for the annexation of Texas, a hope which had been fondly cherished, as he had expressed a determination to carry out the measures and conform to the general policy of his venerable predecessor, it does appear to the undersigned, but with distinguished deference to the honorable Mr. Forsyth's opinions to the contrary, that neither a sense of duty nor the settled policy of this Government, during the administration of the venerable ex-President, would have prevented an examination into the accuracy of the historical facts accompanying the proposition. That brief compendium, which is believed to be correct, will show that there is as little prospect of the recovery of Texas by Mexico at this time as there was of the reconquest of Mexico by Spain, at the time that General Jackson believed that the Charge d'affaires (Mr. Butler) of this Government had succeeded in negotiating the acquisition of Texas. If the act of the annexation of Texas would involve the United States in a war with Mexico at this time, the undersigned is at a loss to perceive why a similar result was not anticipated with Spain in event of a cession of Texas by Mexico. Texas asked nothing more of the United States, in proposing to negotiate for her annexation, than the United States had previously desired of Mexico, when General Jackson was at the head of this Government; for Mexico was then as much at war with

In addition to the fact that this Government, when administered by the sage of the Hermitage, proposed the acquisition of Texas by purchase from Mexico, many years before the recognition of her independence by Spain, the undersigned most respectfully invites the attention of the honorable the Secretary of State to the report of the House of Representatives of the State of Mississippi, contained in a newspaper which he herewith presents. That report, which is said to have been adopted unanimously, alludes in strong terms to the subject of the right of this Government to admit Texas into its confederacy, and the undersigned refers to it thus particularly, that he may be sustained by high authority, when he assures the Secretary of State of the United States, that, in submitting the proposition of annexation, it was far from his intention to ask the Government of the United States to accede to a measure which Mr. Forsyth was instructed to say was believed to involve unjust principles."

Difference of Opinion.

The Editor of the Cincinnati Gazette, thought Dr. Channing might have employed himself more profitably than in talking about Texas. The people "down east," seem to have a different opinion. We clip an item from the Emancipator.

CHANNING'S LETTER.—Calling the other day, at the bookstore of Messrs. J. Monroe & Co., Boston, the publisher of Dr. Channing's letter on Texas, we were gratified to learn that the 7th edition was in press; the sixth edition having been exhausted. We found, also, that less than one-fourth have come south of New England.

Virginia Aristocracy.

We find the following paragraph in an obituary in a late number of the National Intelligencer. It is not often that anything American bears an air so strictly aristocratic.—*Pol. Register.*

Died, on the 14th September, at Edgewood, in the County of Nelson, Virginia, Mrs. LELIA TUCKER, of Williamsburg, widow of the late Judge Sir GEORGE TUCKER, of that place, and daughter of the late Sir PETER SKIRWORTH, of Mecklenburg county, Virginia.

Quite in character. Where there is an aristocracy, why should there not be titles? Why should there not be, "Your Honor," and "My Lord," and "His Grace," where hundreds of slaves crouch at the feet of the man-masters? Slaveholders derive their peculiar rights from the same divine charter, whence the tyrants of Europe a few centuries ago got their divine right to reign: who then shall deny them their appropriate title!—*Ed. Phil.*

Quite Original

During the morning hour a number of petitions and memorials were presented from the different northern and middle States, against the annexation of Texas and for the abolition of slavery in the District of Columbia. Mr. Adams moved for the printing of a memorial from the ladies of Halifax county, Va. (which had been presented by Mr. Wise) praying that Congress should provide, at the public expense, suitable husbands for the females who petitioned for the abolition of slavery. The printing was ordered.

Slaveholding ladies seem to think that the authority of a husband is all that is necessary to remedy female independence. They are somewhat in the dark on this subject. Marriage in the free States has nothing of slavery in it. A Yankee woman gives away neither her reason nor will, when she gives her hand. She calculates on being the companion and helpmeet, not the slave or plaything of her husband. Slaveholding ladies we presume, have a poor appreciation of female influence. Should Congress grant their very original prayer, and provide a husband for female petitioners, we should expect, that there would be just as many additional male petitioners as there were husbands provided.—*Ed. Phil.*

THE CINCINNATI CHRONICLE.—comes to us this week greatly enlarged. It is one of the fairest looking papers we get. It is well conducted and well deserves the patronage of the West.

Mr. Birney.

We see from the following notice in the Emancipator that Mr. Birney has entered on the duties of his new office at New York.

ANTI-SLAVERY CORRESPONDENCE.—Mr. Birney having arrived, and entered on the duties of his office as Corresponding Secretary of the American Anti-Slavery Society, the correspondence of the same will hereafter be conducted by the three Secretaries:

JAMES G. BIRNEY, Esq.,
ELIZUR WRIGHT, Jr.,
HENRY B. STANTON.

1. Mr. Birney will conduct the correspondence with agents and auxiliary societies, and the general domestic correspondence, together with the oversight of the agencies.

2. Mr. Wright will conduct the foreign correspondence, and have the editorial charge of all the Society's publications, except the Emancipator.

3. Mr. Stanton will take the financial department, together with the correspondence respecting the District of Columbia, and other legislative objects.

All orders for any of our publications, and all donations and subscriptions, should be sent to R. G. WILLIAMS, Publishing Agent, and Assistant Treasurer. Communications intended for insertion in the Emancipator should be directed to the Editor.

A Voice from Kentucky.

We have been frequently gratified at the exhibitions of right sentiment and spirit in our exchange papers from Kentucky. Very few of our Ohio exchanges have noticed the outrages on Mr. Lovejoy and his press, and none of them, we think, has been so manly and pointed in rebuke, as the Louisville City Gazette, the Western Presbyterian Herald, and the Lexington Intelligencer.

We rejoice to see that the last journal and the Western Citizen, another Kentucky paper, are out against the annexation of Texas. The Intelligencer says,

"We concur most heartily in the sentiments expressed in the following paragraph of our friend, the editor of the Western Citizen. We believe the Northern States will go in a solid phalanx against the proposition to admit Texas to this Union, whenever such a proposition shall be made. It has not yet been identified, as a party measure, with either of the great political parties which exist in the Union. We hope it never will be permitted to become so. We have strong doubts of the right of Congress, under the Constitution, to legislate upon the subject at all. We believe the Union would not be strengthened by it, but on the contrary, weakened, if not destroyed, by the adoption of such a measure. Our country is large enough already."

Texas.

"We observe in the account of nearly every day's proceedings of both Houses of Congress, the presentation of sundry memorials, remonstrating against the admission of Texas into the Union.—These memorials come principally from the New England States. These States appear to be alive to the subject, and their delegations in Congress would, were the measure presented to Congress, resist its adoption with all their accustomed ability and zeal. We, however, incline to the opinion, that the advocates of this measure will be found not very formidable in either House. For our own part, we have no wish to see our territorial limits increased. We have territory enough."

Vermont Chronicle.

The editors of the Vermont Chronicle in reply to our request, that they should inform their readers, that the N. Y. Evangelist, Cleveland Journal, Emancipator, Friend of man, Herald of Freedom, New England Spectator, and Philanthropist had openly repudiated the doctrines of Mr. Wright, concerning human government, say—

"We cannot assert all that—it is not being within our knowledge. We do not see all the papers mentioned; and among those which we do see, we remember to have

noticed an unambiguous condemnation of Mr. Wright's doctrines only in the Evangelist and Philanthropist.—We have much confidence in what the Philanthropist says of the others; but must be permitted to doubt in respect to the Emancipator. We presume that what the Philanthropist says of the great mass of abolitionists is true, and we have never intentionally intimated the contrary. What we pronounce wrong in the great mass of abolitionists in regard to this matter, is that they "aid and abet" the diffusion of such pernicious views. This is doing evil that good may come—this is acting on a principle of "detestable expediency," with a witness."

We supposed that the Chronicle exchanged with all the above named papers. Since this is not the fact, we feel bound to give our authorities for the statement we made.

First copy from the Friend of Man.

ABOLITIONISM AND CIVIL GOVERNMENT.

Is it then, for ABOLITIONISTS to deny the institution of civil government? If so, we must cease our appeals to "American citizens." We must no longer charge upon the "sovereign people" the national sin of slavery. We must cease defending the "right of petition." We must recall our resolutions "approving the course of J. Q. Adams." "The rights of northern freemen," in peril from slavery, must no longer furnish us with matter for rousing appeals. Abolitionists must say nothing in favor of the "supremacy of the laws." They must have nothing to do with "voting for the friends of human rights," and questioning their "representative rulers" in regard to the course they mean to pursue. They may perhaps warn rulers, as they warn others, against committing sin; but they must never address them in the capacity of "constituents," or as "citizens." Instead of reproving them merely for "framing mischief by a law," they should rather remonstrate with them for framing any laws at all! In fine, abolitionists, if they take the ground that all human government is usurpation, should follow the advice that has so long been given them, by a large class of the critics who have fastidiously stood aloof from their efforts.—They must take the ground that "Christians have nothing to do with politics." They must abjure all "political action."

Of course, they must renounce one half, at least, of their "system of popular agitation" and "obnoxious measures." And when they have done this, they may look round complacently upon their Christian brethren who with themselves, in the providence of God, hold the sceptre of this nation, and under the notion that civil government is too unwholesome and unchristianized an instrument for such spiritually minded Christians as themselves, they may resist to "proclaim liberty throughout the land, to all the inhabitants thereof;" they may assert to "deliver him that is spoiled out of the hand of the oppressor," till the divine "fury" go out like fire, and burn, that there be none to quench it. And they may sleep on, in their idle theories, until the day of judgment reveals the fact that God who governed the nations, and established civil authority, required at their hands the performance of political duties, as explicitly as he commanded any other. Abolitionists, we trust, are not prepared to adopt such a course as this.

If we are asked how we reconcile civil government with our Peace principles, we have only time at present to say that we find no difficulty in doing it, as it appears to have been done by WILLIAM PENN. The Anti-Slavery Declaration of Dec. 4, 1833, was understood as occupying that ground.—As such, we give it our hearty sanction. And while we insist that its peaceful principles shall continue to form a constituent part and shield of the anti-slavery enterprise, we equally protest against engraving upon it a crusade against family or civil government, the very institutions which slavery and war have done so much to overturn; the very institutions which abolitionism is laboring to restore and support."

The Emancipator publishes the foregoing with the subjoined paragraph.

"The following remarks, from the Philanthropist, taken in connection with the article from the Friend of Man, above, express the views of all the abolitionists we are acquainted with; two only excepted."

It then publishes the editorial from the 80th number of the Philanthropist, headed, "Rev. H. C. Wright," &c., condemning the course of the gentleman.

The next article we shall quote is an extract from an editorial article, in No. 106, of the Herald of Freedom.

"With regard to the no-government theory against which they protest, it has no more to do with the abolition question than with the peace question or the efforts now making for the overthrow of catholicism. We for one have no sympathy with it, nor does it receive countenance from abolitionists as a body. The anti-slavery society was organized for an entirely separate object, and its funds ought not, even to a mill's amount, to be perverted. If any of the agents or editors of that society have mingled their peculiar views on this or any other foreign subject with the duties assigned them, they have done wrong. They deserve reproof, and if they do not promptly reform, they should be promptly dismissed. They evince a want of discretion which unfits them for their situation as much as a want of knowledge. We regard that one at least of our agents has been thus indiscreet, and, worthy as he is in many other respects, if he continues to weave in with his anti-slavery addresses his destructive doctrine of non-allegiance to civil governments, we should deem the executive committee had abundant cause for recalling his commission. Against any other theory being linked with the abolition question we would protest with as much earnestness as Mr. Fitch or the Andover students."

The New England Spectator, having recently changed hands uses the following language.

This paper having passed into new hands, it will be expected that we give the outlines of the course we intend to pursue. We shall take ground sufficiently broad to have it regarded as a New England paper. We shall advocate congressionalism as the form of church government most in accordance with the example of the apostles and the spirits of our republican institutions; and New England divinity as most conformable to divine revelation, and best adapted to promote revivals of religion and the salvation of souls. We shall maintain that the Sabbath, the gospel ministry, civil and family government, are institutions of divine appointment, to undermine which, would be to hazard every thing that is dear to the patriot and the Christian.

The statement is thus substantiated in relation to all the above mentioned papers, with the exception of the Cleveland Journal. We cannot lay our hands on the number of this paper, containing what we want: we shall have to crave therefore that our assertion in respect to its testimony be taken on trust. We believe we are right.

In view of the protests quoted, and also of the fact stated by the New York Evangelist that the Executive Committee no longer employs H. C. Wright, as agent, we think it cannot be said that "the great mass of abolitionists aid and abet the diffusion of such pernicious views." To us directly the contrary appears to be the fact.

"Nothing to do with Slavery."

We publish below two cases, strikingly illustrative of the vexatious difficulties to which slavery is continually giving birth. Every day is rapidly making out a demonstration, that no covenant however solemn can bind fast together, in harmonious juxtaposition, two principles, so completely opposed, as slavery and liberty. There must be mutual enforcements. To expect any thing else, is to expect the annihilation of human nature—to hope for impossibilities!

The first case is as follows.

Cases Federals.

"A controversy is now going on between the Governors of Georgia and Maine on the question of 'what constitutes a fugitive from justice in the meaning of the Constitution of the United States?' The question arose on a requisition of Gov. Schley of Georgia, on Gov. Dunlap of Maine to deliver up, as fugitives from the justice of Georgia, two of the citizens of Maine, for a violation of the laws of the former State. Our readers will recollect that recently a negro slave was carried from Savannah by the officers of a vessel which sailed from that city to a port in Maine. The slave was pursued and retaken we believe, in that State, of which the officers of the vessel were citizens. An affidavit being made of these facts, and laid before Gov. Schley, he demanded that the persons of the officers should be delivered to the custody of the author-

ities of the State of Georgia. This demand Gov. Dunlap declined to comply with; and a long letter dated Aug. 16, assigns his reasons for his non-compliance. To this letter Gov. Schley replied, under date of Sept. 5, urging compliance with the requisition, and insisting that it is made within the constitutional provision."

The other case is published in the New York Sun.

Another Slave Case.

Mr. John M'Pherson, of Frederick County, Md. with the aid of one of the city marshals, arrested in Clinton street on Friday, a black fellow whom he called Nat, but who was living in this city under the name of Henry Misker, whom he claimed as his property, having been born in his family, and whom he alleged, eloped from his service in October, 1833. Attended by counsel with the requisite affidavits as to the ownership, &c. Mr. M'Pherson took his prisoner before Justice Bloodgood, who declined interfering with the matter at all, and referred them to Judge Betts of the United States Court. In the mean time information of the occurrence had been conveyed to some of the prominent abolitionists, and their counsel, Mr. Dresser, soon appeared to protect the legal rights of the prisoner; and the whole required to the United States Court room, where Judge Betts, was engaged hearing an argument. After waiting till the counsel who had the floor got through, and the case was disposed of for the day, Mr. Millard, who acted as counsel for the claimant, introduced their business to Judge Betts, who peremptorily refused to listen to it at all during the term, or to touch it while the court was sitting; and advised them, to go before some of the city magistrates, or they had competent jurisdiction in the matter. They then repaired to the office of Judge Ulshoeffer, of the Common Pleas who also refused to adjudicate the case, and, like Judge Betts, advised them to go before some city magistrate. The Recorder happening to come into his office at this moment, they laid the matter before him, and he would consent only to go so far as to receive the path of the claimant to the affidavits of ownership, which he was empowered to hold the prisoner in custody, though not to remove him;—the Recorder also declining to enter upon any examination of the case, or any similar one, till the Court of Errors had decided upon the points laid before them which grew out of the Dixon case still pending. The prisoner was consequently given into the custody of the jailor, and locked up for safe keeping, till further steps shall be taken in the matter.—*N. Y. Sun.*

The Baltimore Chronicle marks on the foregoing case. "There is not a citizen of Maryland acquainted with the high standing of this claimant, who can entertain the least doubt that the slave was his, and the good faith which is the duty of the courts of the non-slaveholding States to maintain, ought to have impelled them to inquire into the claim without delay. Conduct the reverse of this justly exposes the charge of leaning to the side of popular prejudice and clamour, to an extent inconsistent with the rights of the owners of Southern slaves."

We subjoin the following judicious and spirited comments of the Cincinnati Gazette. It is possible our slaveholding brethren may yet learn that their system of driving on the whole is a wretchedly bad system.—*Ed. Phil.*

Slave Case.

We perceive, that south of Masons and Dixons' line, some of our editorial brethren are making a noise, in respect to a slave case in New York. It seems that a respectable gentleman, from Maryland, met his runaway slave in New York city—that he arrested him, and applied to three different judicial officers to hear his proofs, but was postponed by all of them.—This seems to be considered a great enormity, by those who have spoken of it south of the line aforesaid. Why is it so? "The laws delay" is proverbial. Why then is "the laws delay" against a slave claimant, cause of a special offence? Why is the fact, that, upon instant application, three judicial officers, in the vast city of New York, declined instant action, made cause of complaint in a slave case? Does not similar delays of justice take place in all cases? And does the newspaper press become blundering in other cases where justice does not move as rapid as some of the parties wish?

The provision of the Constitution of the United States, that binds the States to deliver up fugitives from labor, is one of the deepest entrenchments upon State Sovereignty, to be found in that instrument. Out of the territorial jurisdiction of the United States, except, perhaps, in Texas, no such claim is listened to.—It is not permitted to be made, because of its trenchment upon the sovereign powers of government. The Spanish authorities of the Havana—the British—French—may, all foreign governments refuse to discuss such a proposition as the delivery of A MAN, on the claim that he is A SLAVE. The States of the American Union are bound to such delivery, by the Constitution. I believe their constitutional obligations have been, in every State, performed to the letter;—in many States beyond it. How singular!—the loudest declaimers for State rights, in every thing else, would tread down all right, State and individual, where a slave is claimed!

In the New York case, just referred to, it seems that the United States Judge declined to act. Well!—impeach him! The State authorities are not to blame. How far they are bound is a yet unsettled question. Whatever the extent of their obligation, it is a *Shallock bond* which they may well show repugnance in discharging, but which, so far, they have faithfully discharged. This liberality has been met in an offensive spirit of exaction, which cannot be much further tolerated. The most patient man weary of exacting threats and of ungenerous reproaches. The unjust clamors against the free States, in their performing the Constitutional obligation of surrendering slaves, and the open attempt to fasten Texas upon the Union, are producing their consequences with an inconceivable rapidity. Whenever the attempt to incorporate Texas is seriously made, no man, in Congress or out, north or south of Mason and Dixon's line—northwest of the Ohio river, can advocate it without political inhibition. I have said the subject is not a debatable one. I am well assured, that debate is wholly unnecessary.

More Lynching.

There has been more Lynching in Vicksburg. The Sentinel of that place of the 28th ult. gives an account of an old man by the name of Grace, who, for giving "free passes" to negroes, was arrested and taken before a magistrate, tried, and discharged, either from their being no law to meet the case or from want of evidence to convict. A mob of lynchers, then took him forcibly from the possession of the Marshall, stripped him, and gave him a severe flogging, and that too, "within hearing of the lamentations and the shrieks of his afflicted wife and children."

Against this atrocious story for setting the laws at defiance, the Sentinel and Expositor justly rails, and calls upon all good people, lovers of order and law, to arrest it in every possible way.

The Sentinel and Expositor also details two other horrible cases of lynching, of which we have before seen no mention. The language of that paper is as follows:

"It is only a few weeks since humanity was shocked by a most atrocious and revolting outrage, inflicted by those sanguinary spirits of barbarism, the lynchers, on the person of A. Saunders, of Madison county, in this State. These enemies of the peace of society, of order, law and civilization, dragged this respectable planter from the bosom of his family, and mutilated him in the most brutal manner—maiming him most inhumanly, besides cutting off his nose and ears, and scarifying his body to the very ribs! We believe the subject of this foul outrage still drags out a miserable existence—an object of horror and pity.—Last week a club of lynchers amounting to four or five individuals, as we have been credibly informed, broke into the house of Mr. Scott, of Wilkinson county, a respectable member of the bar, forced him out, and hung him dead on the next tree. We have heard of numerous minor outrages committed against the peace of society, and the welfare and happiness of the country, but we mention these as the most enormous that we have heard for some months."

Such ferocious and alarming outrages, call for the indignation of every patriot, and every friend of constitutional government, and ought to enlist the whole country in endeavoring to put a stop to them. Will the authorities of Vicksburg permit the vile actors in these outrages to go unpunished of justice!—*Cincinnati Whig.*

We have no doubt that very few of the outrages committed in this den of wickedness are published. Very recently we have received several messages from there, we presume from the postmaster, intimating us without measure, and threatening us in one instance that if they only could catch us, they would serve us as they had some poor wretch, who had offended them. In all these outrages, we behold the legitimate effects of slavery.—*Ed. Phil.*

Read This.

From the Emancipator.

PETITIONS.—An Objection Answered.—It has been objected by some, that the number of the different kinds of petitions sent out by the American Anti-Slavery Society, is so great, that it is impossible to find time to circulate them all. Says one, "I have been out all day, with ten different memorials, and I have so many questions to answer and so many objections to reply to, and so many facts to tell, and so many arguments to adduce, that I have only got thirty names to each petition."

We answer, 1st. If you have obtained 30 names to each, you have got 300 in all. That is a noble day's work! Generally, a person who will sign one will sign the whole. To circulate eight or ten at once, is doing a "wholesale business." 2d. As to answering so many questions—meeting so many objections, &c., instead of being an objection to our plan, it is its chief excellence.—The mass of the people are profoundly ignorant on the great subject of human rights, which now agitates the nation. Before our cause can succeed, this mass must be with us. Previous to this, they must be informed,—must understand the subject in all its bearings. This information must be carried to them. They will never seek it. How shall this immense labor be performed? By hired agents? It would require 5,000, No! But by INDIVIDUAL EFFORT. YOU, sir, and YOU, madam, who are circulating the petitions are a part of the host who are to arouse the North from its torpid apathy. Don't have time to get names, there are so many questions to answer! Mark especially No. 19.

ONWARD, then, petition circulators! You are the main arm of the anti-slavery effort. The very heart which gives vitality and energy to the whole frame work.

From the Boston Times.

The Slave Trade.—A Boston Slave.

Notwithstanding the philanthropic efforts of our Government, aided by that of Great Britain and one or two others, to suppress the slave trade, it is carried on still with a spirit worthy of a better cause. Mostly under Spanish colors, a system of robbery and wrong—of piracy and murder—is extended from Cuba to the coast of Africa. Nor are the features of this system rendered more mild by modern refinement and civilization; but on the contrary the trade of blood takes to itself new cruelties and new horrors, in proportion as obstacles are thrown in its way. Even our own Boston—we blush while we record it—is not free from a participation—indirect though it may be—in that trade which has wrought more human misery and suffering than all other causes combined. The ship R— sailed from this port in August, 1836, for Havana. At that port this ship was "denationalized" for the purpose of going into the slave trade, and her register sent back. All the crew left her except a boy named B—, who belonged to Roxbury, and who has just returned home, the ship having recently arrived at Baltimore. This boy states that the R— sailed for the coast of Africa, and took on board about seven hundred slaves, which were carried to Cuba and sold. We hope ere long to give our readers the full particulars of this nefarious transaction. It will furnish a "tale of horror" sufficient to "harrow up the soul" of every human being who has not been rendered callous by senses of suffering and crime.

A letter from W. G. Osley, Esq. to Lord Palmerston, dated at Rio de Janeiro, May 19, 1837, states that more vessels are fitting out at that port for carrying on the slave trade, than have for a long time been employed in that inhuman traffic. "A sort of company or association has been established, to which a number apparently respectable individuals belong, and they are going to use steamboats of modern burden for the importation of Africans, the better to escape the vigilance of the French cruisers. Arrangements have been made it is said, both in the United States and in England for the purchase and equipment of steam boats for this purpose. Insurances can be and are daily effected at Havre, by the slave dealers and those connected with them, at as low a rate as 11 per cent, which proves the great profits and comparatively small risks attending this abominable line of business, the principal, but by no means the sole followers of which are Portuguese; the French are also participants, and the authorities of her Majesty, the Queen of England, more than indirectly, are interested in encouraging it."

"Nothing to do with slavery!" Why, we may pass laws till dooms-day against the slave trade, and all our laws may be written in blood, but while there is a market, there will be a supply—while slavery lives, so will the slave trade. If the civilized world is interested in the suppression of the slave trade, then has it a deep interest in the extinction of slavery in the United States.—*Ed. Phil.*

There is good sense in the following article from the Colored American. It is from the pen of the editor, a colored man, who, we think, has taken a more correct view of the Eastern Controversy, than many of his white brethren. We omit the concluding part of the article.—*Ed. Phil.*

Eastern Controversy.

We have read with painful emotions the controversy being carried on by our friends, the Abolitionists of New England. The brethren seem to have lost the peaceful spirit of abolition, and forgotten the poor, down trodden slave. The controversy has, for the time, engrossed all their powers, and been prosecuted with a spirit wholly unworthy the character of the brethren engaged in it.

Shall such men as the noble Garrison, Fitch, and Towne, leave their appropriate work, to quarrel about things of minor importance? Should a war of words divert such minds for a single moment, from the cause of Jesus Christ, of humanity, and of human rights? We could have hoped not. Let the brethren know that it takes two to make a quarrel, and that nine times out of every ten, both parties are to blame, and if we are not much mistaken, this is the case with our Abolition brethren.

We have read but little of the controversy, but in what little we have read, we have seen much to CONDEMN, and much which grieved our heart. The brethren on BOTH SIDES have done wrong. Instead of bearing and forbearing, they have criminated and recriminated each other, with a spirit unworthy the apostle of abolition, or the disciples of the Lord. We hope the brethren will not delay, on both sides, to make such concessions as will immediately mend the breach, and reconcile these labors together, in the NOBLE CAUSE of humanity and righteousness. There is nothing to be gained by brother contending with brother. "A house divided against itself, cannot stand."

The interference of third persons, and of papers out of New England, in the controversy, has been also a matter of deep regret with us. No individual nor Journal, friendly to the cause of emancipation, should have given currency to the contentions of these brethren. It has been like adding fuel to fire. When one and another fall in and take sides with contending parties, it always increases the flame, and renders the parties more obstinate. Therefore, if the friends of the cause could not smother the difficulties, and put out the fire, they should have remained neutral upon the subject.

We have been, moreover, MORE DEEPLY AFFLICTED with the course taken by our colored friends of Boston; we think it injudicious, ungrateful, and injurious—injurious. Inasmuch as it was uncalled for, and could do no manner of good. It was not to be expected, that we should take sides with any party of friends, and enter into combat with another party engaged in our behalf.

It is ungrateful, inasmuch as the brethren have censured and denounced men who have made every sacrifice in our behalf—have borne the contempt and persecution of the nation, for us, and we now have no reason to distrust their devotedness to our cause. Shall we take up arms against such men? Shall we denounce them, because they honestly differ in their views, on some minor points, with other friends? NO, dear brethren, let it never be said of us, "Did not the great apostles Peter and Paul, contend about circumcision face to face? Good men cannot always see alike; God has for wise purpose so ordered it. And let not public excitement make us so far forget ourselves, as to become ungrateful to any

of our good friends, on this account. A wound from us will be more KEEN and DEADLY than a thousand from our enemies."

The course taken by our Boston brethren is also, in our opinion, injurious. We have no idea that our brethren were moved by illudicious motives. Their purposes were pure, but their *extrinseca* will be harmful. When they shall have seen the advantage which will be taken by our enemies of their resolutions, and heard the invectives of our people, in the more obscure regions of country, poured out against their friends, in imitation of their own example, we are mistaken, if they do not see occasion to weep drops of blood, for the measures they have taken.

An Emendation.

A writer of thoughts original and selected in the Western Presbyterian Herald, Ky., has the following:

HEREDITARY OFFICE.

No haughty tyrant, by the grace of God,
Wields o'er our happy land his iron rod;
Transmits his title to some booby son—
The many crouching at the feet of one.

It should read "Tax haughty tyrant" &c. We presume the Herald will admit the pertinent propriety of our emendation.—*Ed. Phil.*

NOTICES.

RECEIPTS.

PLEDGES AND DONATIONS.	
Gilead A. S. Society, per A. Coombs, Jr.,	\$10 00
Farmington, per E. WOOD,	10 23
Mr. Miller Blackly,	1 25
Gustavus,	10 13
Vernon,	10 68
Kinsman,	10 75
Fowler,	3 10
Johnston,	18 60
Vienna,	6 00
Youngstown,	10 50
Canfield,	9 25
Warren, (male society,)	40 00
do (female soc.),	8 75
Nelson,	2 00
Sheffield,	5 00
John Keep, in full of pledge	25 00
Wm. Day, for col. schools,	3 00
\$184 14	
WM. DONALDSON, Treasurer.	
FOR PHILANTHROPIST.	
Jesse Hughes,	\$1 00
Benoni Wilson,	2 00
Geo. W. Burnett,	2 00
Samuel Wallace, Cherokee,	2 00
C. Elder,	2 00
John Wilson,	2 00
Dr. J. P. GAZARD,	2 00
Jas. Nisbit,	2 00
Jacob Barnes, per E. WOOD,	2 00
G. R. Brewster,	2 00
Wm. S. Woodrow,	2 00
James Gibson,	2 00
\$23 00	
C. K. BUSHNELL, Agent.	

NOTICE.

The Clermont co. Anti-Slavery Society will meet in Batavia, Tuesday, 31st inst. at 2 o'clock, P. M.

JOHN JOLLIFFE, Rec. Sec.

P. S. The Clermont co. Temperance Society will meet in the forenoon of the same day. J. J.

Pledges made to the Ohio State A. S. Society at Mt. Pleasant April 28, 1837.

SOCIETIES.	
Antrim, Guernsey co.,	\$25 00
Ashabula co.,	pd 80 57 100 00
Akron, per Dr. Cole,	" 9 50 60 00
Clinton co.,	" 56 75 100 00
Colchester, Upper Canada,	5 00
Cleveland,	200 00
do, female,	100 00
Cincinnati,	pd 131 44 500 00
Euclid, Cuyahoga co.,	50 00
Fayette co.,	100 00
Granville,	200 00
Georgetown, Harrison co.,	pd 59 00 100 00
Green, per J. A. Mc Fedridge,	30 00
Grand River Institute,	pd 11 00 20 00
Greenfield, Highland co.,	pd 46 100 00
Green co.,	100 00
Hartford, Licking co.,	25 00
Harrisville, Harrison co.,	30 00
Hudson,	100 00
Lees Run,	pd 5 87 30 00
Muskingum,	75 00
do co.,	pd 108 300 00
Mt. Pleasant,	50 00
Middletown, Columbiana co.,	20 00
Monroe co.,	10 00
New Richmond,	100 00
New Athens,	75 00
New Concord, Muskingum co.,	16 00 40 00
New Garden, Columbiana,	60 00
New Lisbon,	pd 11 00 30 00
New Town, Muskingum co.,	25 00
New Petersburg,	75 00
Ohio City,	100 00
Oberlin,	200 00
do female,	30 00
Peru, Delaware co.,	pd 30 00
Ross county,	pd 45 00 20 00
Richland co.,	pd 80 00 200 00
Ripley,	pd 199 00 200 00
Richhill, Muskingum co.,	30 00
Sandy Spring, Adams co.,	pd 7 25 25 00
St. Albans, Licking co.,	50 00
Stark county,	" 10 50 50 00
Tallmadge, portage co.,	" 42 75 50 00
White Oak, Brown co.,	" 32 00 50 00
Utica, Licking co.,	pd 13 00 25 00
Welsh Hills, Licking co.,	20 00
Washington co.,	50 00

